Jesus Christ as the Father and the Son: A Talk Given by Fred C. Collier, June 28, 2014

Annotated and Clarified Transcription with Supplementary Footnotes (2023)

Introduction:

The following talk was given by Fred C. Collier on June 28, 2014. As explained during the course of this talk, his goal was to reconcile the doctrinal problems of certain verses in the Book of Mormon, which declare Jesus Christ to be both the Father and the Son, with traditional LDS doctrines about the Godhead. One of the defining traits of the Restored Gospel of Jesus Christ, as given through the Prophet Joseph Smith, is that Latter-day Saints do not believe in the Trinity as defined by the Nicene Creed. Joseph Smith taught this on many occasions, including in official scriptures such as D&C 130:22. Eleven days before he died, he preached a poignant sermon on the plurality of Gods:

> "I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?"[1]

Notwithstanding the fact that Joseph Smith preached this doctrine repeatedly throughout his later years, many have been understandably perplexed by what seems to be a contradiction to this doctrine in certain passages of the Book of Mormon, as well as some other scriptures, which appear to refer to Christ as the Father. Due to this problem, some have asserted that Joseph Smith's doctrine must have evolved over time; that he began his theological career as a modalist and eventually shifted to a polytheist. On the surface of the issue, there appears to be a decent argument for this idea; yet, there are also strong indicators that Joseph Smith already had a clear understanding of the plurality of Gods by the age of 14, when he saw two distinct Personages standing above him in open daylight (Joseph Smith—History 1:17).

Moreover, by late 1830 (the same year the Book of Mormon was published), he began translating the Bible and produced what would later be called the Book of Moses, in which the distinction of God the Father and the Son is declared in plain terms (Moses 2:26). Thus, to peg the early Joseph Smith as a modalist and the late Joseph Smith as a polytheist introduces further compli-

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[1] *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1976), comp. by Joseph Fielding Smith, p. 370

cations, which essentially require one to discard inconvenient sources. When the doctrinal and historical evidence is examined in totality, it points to the fact that Joseph Smith revealed scriptures which declare Christ as the Father and the Son, even while it was clear in his mind that God the Father and Jesus Christ were two distinct Gods or Personages.

So, if Joseph Smith did *not* begin as a modalist and his theology did *not* radically evolve over time, how can we reconcile these seemingly contradictory scriptures or doctrines? Is there another way to understand Jesus Christ as both the Father and the Son, without denying the personhood of His Father, even God the Father?

Yes, there is, and the support for it comes straight out of the Book of Mormon, the New Testament, and even some of the teachings of Joseph Smith, but you won't find this doctrine spelled out from A to Z in any one of those places alone. It requires a holistic analysis of scripture, combined with the influence of the Holy Spirit, as well as an open, discerning mind to unfold this mystery in all its grand beauty. When it is unfolded, it becomes a marvelous testament to the inspiration of Joseph Smith and the Book of Mormon—moreover, new light he gave us to illuminate the darkness of this age.

Furthermore, this new understanding better equips us to realize who our Savior is, why He is qualified to be our Savior, and a newfound appreciation and beautiful knowledge of how He has been with us from the very beginning, has striven for us in all things, and laid down His life for us even more than once; even before this world was formed. Truly we owe Him all the gratitude and praise we can muster. Anyone who has the Spirit of God and understands this doctrine will feel as if they have rediscovered the identity of their Savior, even Jesus Christ.

This testimony also speaks to the inspiration of Brother Collier whose calling at this time was the Presiding Patriarch of the Church of the Firstborn as established on earth in the beginning by Father Adam,[2] the keys of which were lost following the death of Christ and His Apostles. The keys of this Church were restored to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836. Due to a long period of subsequent persecution, members were not formally inducted into this Church until May 4, 1842, in the Prophet's red-brick store in Nauvoo.[3] The first actual organized body of the Church of the Firstborn in this dispensation has been alternately referred to as "the Holy Order" or "Joseph Smith's Anointed Quorum." This group encompassed both men and women, bound in solemn covenants to live Celestial lives of Christlike union here on earth.

This organization eventually expanded to fulfill the Prophet's aspirations for world-government in the form of the Council of Fifty. The purpose of this Council was not a tyrannical world-government as we see today embodied in the Satanic "New World Order," but rather it was intend-

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[2] See Heber C. Kimball, "Organization, etc.", in *Journal of Discourses* (Liverpool: Asa Calkin, 1858), vol. 5, p. 129

[3] See *Teachings of the Prophet Joseph Smith*, p. 237

ed as a just and free form of government for all nations, which would prepare the world for Christ's Millennial Reign. And when Christ returned, the reigns of this government would be delivered over to Him for His direct oversight. However, these grand aspirations were shattered when the Prophet was assassinated on June 27, 1844, alongside his brother Hyrum in Carthage Jail, Illinois.

After his death, the apostasy of Emma Smith (and eventually her children) prevented the reigns of this Kingdom from being passed onto Joseph's birthright sons as he had hoped and ultimately intended. Yet before he died, his angst of looming calamity was so great that he also passed the authority to build up this Millennial Kingdom onto the shoulders of the Council of Fifty, in connection with the Twelve Apostles. Later, through divine revelation to hundreds of Latter-day Saints, it was shown that Brigham Young was the appropriate man to stand in Joseph Smith's place until his sons became of age to demonstrate whether they were worthy of the offices which their father held. Sadly, this latter hope never panned out, as the majority of them became leaders in the RLDS Church. Moreover, his only son born under the New and Everlasting Covenant (David Hyrum) became insane when exposed to the reality that his father practiced plural marriage, which his mother and the RLDS Church had taught him to hate.

Consequent to the tragedy of Joseph's sons, Brigham Young and John Taylor became the main movers that tried to carry out the divine commission delivered to the Council of Fifty by Joseph Smith. Through intense government persecution which culminated in the 1890s, Wilford Woodruff eventually adopted a policy of attempting to "beat the devil at his own game" by lying to the US Government as seen in the 1890 Manifesto. He died while it was an implicit understanding amongst the top leadership of the LDS Church that this Manifesto was nothing more than a ruse to keep the government off the Church's back until Utah could obtain statehood. This latter goal was achieved, but not without the government realizing the Church's lie, which resulted in severe vengeance in the form of relentless federal court proceedings that dragged on for years upon years. Finally, the Church issued a 2nd Manifesto which put a stop to the practice permanently, facilitating the Church's blending back into mainstream American society, as it gradually abandoned the organizations and principles which once distinguished it as the Restored Church.

In actuality, the biggest casualty in all this conflict was not the political union of the Saints as facilitated by the People's Party, the overarching leadership of the Council of Fifty, the economic union of the United Order, nor even the sacred practice of Celestial Plural Marriage—none of these were the biggest casualties in and of themselves. Rather, the biggest casualty was the sum total embodiment of all these innate parts: the Church of the Firstborn itself. After this harrowing conflict, all knowledge that the Church of the Firstborn ever even existed essentially evaporated in the following decades, until it only remained known to a select few who had retained their calling in the Priesthood, as delivered to the Council of Fifty by Joseph Smith, who then passed that calling down to others. Brother Fred

Collier received this authority from others who held it, which enabled him to be a receptacle for revelation on so important a matter as this—a revelation regarding the spiritual identity and role of Jesus Christ.

In addition to all this, Brother Collier's scholarly background also enabled him to be a qualified speaker on the present subject matter. His expansive knowledge of Mormon history and theology is vividly expressed throughout his magazine entitled *Doctrine of the Priesthood,* as well as his other works, such as: *Unpublished Revelations, vols. 1 & 2*, *The Teachings of President Brigham Young, Vol. 3*, and *President Brigham Young's Doctrine on Deity*.

At the point in his life when this talk was given (in 2014), Brother Collier was old and had suffered from various health problems for many years. He stumbles over words at points in this talk, and cannot always remember references with exact precision. Where such mistakes occurred, the transcriber has attempted to supply such references via footnotes or brackets in the text. Some of his verbal blunders have also been cleaned up to sound clearer in written words. Yet nevertheless, this talk represents his mind at a point of cogency and clarity which was greater than it became in later years. The eternal truths which are revealed in this talk have never before been so boldly and powerfully presented, and they represent new light to the world regarding the spiritual identity and role of Jesus Christ. As it says in the Book of Mormon, "Whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is." (Moroni 10:6)

For those who have trouble accepting the doctrines presented herein, it would behoove you to consider the following admonitions in the Book of Mormon:

"And [Christ] did **expound *all things*,** even from the beginning until the time that he should come in his glory… And now there cannot be written in this book **even a hundredth part [1%]** of the things which Jesus did truly teach unto the people… And these things have I written *[i.e., the portion we have]*, **which are a lesser part of the things which he taught the people**… if it shall so be that they shall believe these things **then shall the greater things be made manifest unto them.** And if it so be that they will not believe these things *[i.e., the Book of Mormon as presently translated]*, then shall **the greater things be withheld from them, unto their condemnation.** Behold, I was about to write them *[i.e., the **greater things**]*, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: **I WILL TRY THE FAITH OF MY PEOPLE.**" (3 Nephi 26:3-11)

"When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and **if ye shall ask with a sincere heart, with real intent, *having faith in Christ,* HE WILL MANIFEST THE TRUTH OF IT UNTO YOU, BY THE POWER OF THE HOLY GHOST."** (Moroni 10:4)

Talk Transcription:[4]

Today, I'm going to talk about doctrinal problems in the Book of Mormon. There are passages in the Book of Mormon that teach that Christ is both the Father and the Son. The Book of Mormon as it is presently printed contains three of them; as originally printed, it contained six of them. Oliver Cowdery removed three of them in the 1837 edition of the Book of Mormon, and there were three that he did not remove, and I would say probably because there was massive context that he would have had to have removed with it, had he done so. So, those [passages] were left in. And, when I first became introduced to the Adam-God doctrine back in 1970, I saw these scriptures as a real problem. So, I just kind of put them somewhere in the back of my mind, not knowing what to do with them.

Let me read to you some of these, and this is the way it was printed in the first edition in the Book of Mormon:

> "And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, **<u>even the Eternal Father.</u>**"[5]

And again in 1 Nephi 11:32, it states in the original Book of Mormon:

> "And I looked and beheld the Lamb of God, that he was taken by the people, yea, **<u>the everlasting God</u>** was judged of the world."[6]

And then again in 1 Nephi 13:40-41:

> "**<u>The Lamb of God is the Eternal Father</u>** and the Savior of the world… **<u>for there is one God</u>** and one Shepherd over all the earth."[7]

And in 1 Nephi 11:18, originally in the Book of Mormon, it stated:

> "And he said unto me: Behold, the virgin which thou seest is **<u>the mother of God</u>** after the manner of the flesh."[8]

I'm reading these quotes from *Doctrine of the Priesthood*, vol. 3, no. 1, *Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part 1*, page 15.

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[4] This talk was given extemporaneously and may thus be repetitive. Some words sound better when spoken than written, so this transcript has been edited for clarity and may not be verbatim. Some sentences were rephrased, but most edits were minor word omissions or corrected citations. Missing words or citations have been supplied in brackets. The goal was to retain the speaker's meaning while improving readability. The full audio is available online: https://www.youtube.com/watch?v=2MWINqCXWqE

[5] 1 Ne. 11:20-21, *The Book of Mormon: The Earliest Text* (Yale University Press: 2009) ed. Royal Skousen, p. 29; emphasis added

[6] 1 Ne. 11:32, *ibid*., p. 30; emphasis added

[7] 1 Ne. 13:40-41, *ibid*., pp. 37-38; emphasis added

[8] 1 Ne. 11:18, *ibid*., p. 29; emphasis added

So now, I wanted to talk and focus more on Alma 11. And in the current edition of the Book of Mormon, there were three statements altered by Oliver Cowdery (whether by the Prophet's consent or not, we do not know), [first edited] in the 1837 edition [of the Book of Mormon]; but there are other [statements] that were not altered, and this [chapter] is one of those that was not altered. And again, this is Alma 11:21-35:

> "*[comment by Fred: Zeezrom is an atheist, or at least he says he is; Amulek is a prophet of God, a servant of God; and Zeezrom is a lawyer, and is trying to entrap Amulek in his words]*
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> And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?
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> And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver *[Nephite money; see verse 13]*, and all these will I give thee if thou wilt deny the existence of a Supreme Being.
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> Now Amulek said: O thou child of hell, why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations? Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that lucre more than him.
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> And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.
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> And Zeezrom said unto him: Thou sayest there is a true and living God?
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> And Amulek said: Yea, there is a true and living God.
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> Now Zeezrom said: Is there more than one God?
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> And he answered, No. *[comment by Fred: So Amulek's saying there's only one God]*
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> Now Zeezrom said unto him again: How knowest thou these things?
>
> And he said: An angel hath made them known unto me.
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> And Zeezrom said again: Who is he that shall come? Is it the Son of God?
>
> And he said unto him, Yea.

> And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word *[comment by Fred: the word of God says He won't save His people in their sins; only if they repent]*.
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> Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come…"[9]

So, what Zeezrom is throwing into Amulek's face and before the people is that Amulek says there's only one God, and yet, he says that there is this other God who is the Son of God. And so, to Zeezrom, this is a great contradiction.[10]

And I forgot to give the introduction to this whole subject.[11] Years ago, when I first learned about the Adam-God doctrine in 1970, I learned of certain statements in the Book of Mormon and in the Doctrine and Covenants, which seemed to be negative towards the Adam-God doctrine; and the worst of these, as I saw it, was these statements in the Book of Mormon wherein Christ is declared to be the Eternal Father. And I put these in the back of my mind; I didn't know what to make of them. They certainly were not something that I delighted in. And then, in 1973 (after compiling a book on the Adam-God doctrine, which I named *The Gospel of the Father*), after finishing that book, I then started to write a paper on the Adam-God doctrine, and the Endowment, and the creation accounts in scripture; which would include Genesis, Moses, and the Book of Abraham; and also

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[9] Alma 11:21-35

[10] This interpretation is echoed by other respected commentators on the Book of Mormon as well: "This is a discussion—a question-and-answer session—that could be difficult to follow. Zeezrom, in his eagerness to trap Amulek in his own words, asks whether there is more than one God. Amulek answers that there is not. Amulek is, of course, speaking entirely of the Savior, of the Lord Jehovah; he is not making reference to our Father in Heaven or to the Godhead. That same Jehovah had spoken anciently to Isaiah: 'I, even I, am the Lord; and beside me there is no saviour' (Isaiah 43:11). Zeezrom then asks whether it is the *Son* of God who will come as the Messiah, to which Amulek answers simply, 'Yea.' From the crafty lawyer's perspective at this point it would appear that Amulek is contradicting himself. But in fact the Nephite missionary is delivering a profound truth: Jesus Christ is both God and Son of God. Is there only one God? Yes, there is only one God who shall come to take away the sins of the world and ransom fallen men and women from the temporal and spiritual death brought into the world by the fall of Adam. That God is also the Son of God, the Son of Man, meaning the Son of the Man of Holiness (see Moses 6:57)." (*Doctrinal Commentary on the Book of Mormon*, vol. 3 (Salt Lake City: 2007, Deseret Book) by Joseph Fielding McConkie & Robert L. Millet, pp. 75-76; italics in original). Although these commentators admit that Christ is "the Son of Man," they attempt to avoid any Adam-God implications by stipulating that this really means "the Son of the Man of Holiness." Notwithstanding that "the Man of Holiness" also refers to Adam (which can be ascertained when one notices that Moses 6:57-63 is deictically set in Adam's perspective, hence "*mine* Only Begotten" therein actually refers to *Adam's* Only Begotten), many scholarly exegeses of Biblical texts further affirm that the "Man" in "Son of Man" is indeed the First Man, even Adam. For examples, see: *Doctrine of the Priesthood*, vol. 8, no. 1 (Salt Lake City: Collier's Publishing Co., Jan. 1991), "New Light on the Ancient Hebrew / Christian Doctrine on Deity" by Fred C. Collier, pp. 83-94; "Son of Man as Son of Adam" by Joel Marcus, in *Revue Biblique* (École Biblique et Archéologique Française de Jérusalem, 1946-), vol. 110, no. 1 (Jan. 2003), pp. 38-61; "Son of Man as Son of Adam: Part II: Exegesis" by *idem*, *ibid*., vol. 110, no. 3 (July 2003), pp. 370-386; *The Son of Man in Myth and History* (London: SCM Press Ltd., 1967) by F. H. Borsch, pp. 55-173; *The New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan, 1971), vol. 3, pp. 617, 623.

[11] He gave an introduction at the beginning, yet seems to have forgotten it and now reiterates the same, but with more details.

the creation account given in the Endowment Ceremony. So I correlated all of these and showed that if you compare the Book of Abraham to the Endowment Ceremony, most certainly there is Adam-God doctrine, not only in the Endowment Ceremony, but also in the Book of Abraham.[12]

And I haven't read this for many years—41 years—that's when I wrote it, but I never did publish it. But when I was writing that, I correlated Hebrews 1:1-3 with Genesis 5:1-3 and I realized that Hebrews 1:1-3 was [actually] a commentary on, or that it was basically alluding to, Genesis 5:1-3 and was identifying the Christ as Seth who was the lookalike Son of Father Adam.[13]

When I did this, then I realized that Christ was born on the earth as a Son of Adam, and that He was the Father of the Covenant Race. So then, in this sense, Christ was both the Father, and He was not only the Son of God, but He was also the Father of the Covenant Race. And in this same writing (back in 1973), I came to realize that if you take what is stated in Genesis 2:1-7 and you believe it; and you accept what is stated in Moses 3:1-9, then Genesis 1 (according to these later chapters) is actually the account of the Spirit Creation of our world and universe. And, in it, if you understand the Adam-God doctrine, God the Father, or Adam—Michael—creates a Son. And He doesn't do it alone—He's married; He has a Wife and They say, "Let us make man in Our Image and after Our Likeness," and His Firstborn Spirit Son (according to the New Testament, the Doctrine and Covenants, and the Book of Mormon), His Firstborn Son is Jesus Christ. And then God the Father, or Michael / Adam, tells Christ to multiply and replenish the Spirit Earth.

So, in other words, Father Adam started the Spirit Creation, just as He started the Physical Creation. Father Adam isn't the immediate father of every person born on earth in the flesh,

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[12] When discussing the premortal council in heaven composed of God's "rulers," Abraham 3:24 refers to their Leader as "One like unto God," an obvious reference to Michael (lit. מיכאל "who is like God"). Subsequently, Abraham 4 makes numerous references to "the Gods" involved in the Creation, and when one compares this to the Endowment Ceremony, it is easily recognized that these Gods are in fact Michael and Jehovah, who conducted the Creation process under the direction of the Head of the Gods called Elohim. Since the Book of Abraham was published around the same time that Joseph Smith began administering the first Endowment ceremonies in Nauvoo, it becomes clear that Joseph Smith herein implicitly identified Michael as an actual God. Moreover, the Endowment portrays how Michael became Adam—hence in reality Adam was also a God, although He had forgotten His identity when He was first awoken by His Father Jehovah. That Jehovah in the Endowment Ceremony was not understood to be Jesus Christ is confirmed through many early Endowment exposés which were published during the 1800s (for references, see p. 27 of this document). This subject is discussed more fully in *Sunstone* 9 (2) (Fall 1984) "Jehovah as the Father," pp. 36-44 by Boyd Kirkland, as well as *One Eternal Round: A Magazine Dedicated to Mormon History & Theology* #23 "The Adam-God Doctrine in the Endowment" (Orem, UT: Jacob Vidrine, April 15, 2021), "Appendix A: Jehovah in Early Mormonism," pp. 32-39. On top of all this, when Abraham traces his lineage in the Priesthood from the pre-existence until now, Abraham 1:3 equates "the Firstborn" with "the First Man, who is Adam, or First Father." This identification of Adam as the Firstborn puts a new perspective on D&C 88:5 which speaks of "the Church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." This latter verse confirms that the title of "the Firstborn" actually signifies "God the Father." If these two Firstborns are indeed the same Being, then Joseph Smith's revelations positively identify Adam as God the Father, even the Father of Jesus Christ.

[13] See also D&C 107:43. Regarding Christ's incarnation as Seth, see p. 22 of this document, footnote 58.

but He started the Family and those who are in it are descended from Him. And so we call Him Father Adam. And in the Spirit Creation, it was no different. Father Adam and Mother Eve did not give birth to billions of spirit children, but They gave birth to the Firstborn and the Only Begotten, who is Jesus Christ,[14] and commanded Him to multiply and replenish [the spirit earth]. And they gave birth to Jesus, [who] gave birth to others, who gave birth to others, and so we have the whole Spirit Family of Father Adam born in the spirit, with spirits begetting spirits, just as mortals beget mortals.[15]

And, you know, I had problems understanding some of this [initially]. I did not then know that spirits could beget spirits, but [later] it was obvious and I wrote it out in this paper accordingly in 1973. And so, with that knowledge, then I could say [that] I understood what is stated by Zeezrom in Alma 11:21-35, and these other passages in the Book of Mormon, where Christ is declared to be the Father and the Son. And that's the Father and the Son in a context, because all through the Book of Mormon, it is affirmed that Christ is the Son of God, who is another Being. And so this is what Zeezrom is mocking Amulek with. Now, in verse 36 [i.e., Alma 11:36-39]:

> "Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.
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> And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.
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> Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?
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> And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth."[16]

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[14] In 1877, Elder Byron H. Allred similarly taught during a meeting in Manti, Utah: "[The] God that we worship is the Father of our Spirits and Bodies […] When we be[come] Gods, **we will [pro]create Spirits, [and] the first born Spirit will be the Savior for the rest, in the next World.**" (Jens C.A. Weibye Reminiscences and Journals, circa 1862-1893; 5th Daybook, January 1877-December 1879, p. 21 [entry dated March 1, 1877]; Church History Library, MS 1432; emphasis added and spelling corrected)

[15] Joseph Smith alluded to this concept in a discourse dated July 16, 1843. After teaching the importance of eternal marriage, he stated: "[The scripture in 1 Cor. 15:49 which says that] the earthly is the image of the heavenly shows that [it] is by the multiplication of Lives that the eternal worlds are created and occupied, [and] **that which is born of the flesh is flesh [and] that which is born of the Spirit is Spirit.**" (*The Words of Joseph Smith (*Salt Lake City: Bookcraft, 1980), comp. & ed. by Andrew F. Ehat and Lyndon W. Cook, p. 232; emphasis added). Franklin D. Richards, who reported this discourse, penned this afterthought in his notebook below the report: "From the above I deduce that we may make an eternal covenant with our wives and in the resurrection claim that which is our own and enjoy blessings & glories peculiar to those in that condition[,] **even the multiplication of spirits in the eternal world.**" (*ibid*., p. 293; emphasis added). This observation puts a new perspective on scriptures such as 1 Cor. 15:49, John 3:6, and D&C 77:2. Ehat and Cook also assert: "[Franklin D. Richards'] deduction is a confirmation of D&C 132:19-22." (*ibid*.) It is notable that this discourse was delivered only four days after Joseph Smith dictated D&C 132.

[16] Alma 11:36-39

And with this understanding that Christ was the Firstborn in the Spirit Creation, and that He was commanded to multiply and replenish the earth, you can understand that Christ is both the Father and the Son as it says in John 14[:7-11]. And so, in any case, here in the Book of Mormon it says He's the very Eternal Father of Heaven and Earth and all things which in them are. And now if you look into the Book of Moses, it states in Moses 2:1:

> "And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; **by mine Only Begotten I created these things;** yea, in the beginning I created the heaven, and the earth upon which thou standest."[17]

So [to reiterate], "by mine Only Begotten I created these things."

So you know, when I read these things in 1970, I'm really having questions in my mind as to what all this means. And I hadn't thought of this too much until a couple days ago when Angela [DiGiovanni] asked me questions about Alma 11, and that just brought it all up. And then I wrote a letter on it—a couple letters—on this subject.

So, basically what I'm trying to do here is iron out some wrinkles that are in the minds of Latter-day Saints, or to help them understand a doctrine that is in the Book of Mormon, and I would say also that it was originally everywhere in the New Testament, until somebody way back when went through the New Testament documents and removed the text—part of the text—on these [issues], where there are statements about this, and replaced them with a gloss which comes on all these accounts as [the words] "all things." So if you do a computer search for "all things" in the New Testament, and you look through these scriptures, most of them are going to be obscured. There is a statement—there is something it is saying, and it is not clear because the words that were originally there were changed to read "all things," which basically makes it so you cannot understand it.

But this doctrine is in the Book of Mormon; and the incredible thing about this is, like the Adam-God doctrine, here's a doctrine that—by what's in Moses 6—we can believe that Joseph Smith had had it revealed to him at least by 1830 in November, and then through other revelations where he identifies Adam as the Ancient of Days; and that correlates with archaeological discoveries that go back to a tablet—many tablets actually—which were written in 1300 BC, which is 1,300 years before Christ, at the time of Moses.

And these tablets were discovered—they were excavated—by French archaeologists who began to excavate Ugarit in 1929. And they found thousands upon thousands upon thousands of clay tablets which were perfectly preserved in

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[17] Moses 2:1; emphasis added

the sand, and many of these have been translated.[18]

And back in about 1930, one of them was translated—one of these tablets—and on this tablet it tells about how Adam was "El-Elyon", which translates in Hebrew as "the Most High God." And He (Father Adam, "Ab-Adam" as it says) was the Father of all Gods and men, or a Father of Gods and men.[19]

And then, it states that He lived in this place which is the Garden of Eden, and it describes it as being in "the land of the double deeps,"[20] which is—[well, first of all,] "the deep" is the abyss; which is, as the Greeks would say it, "Hades;" as we would say it, "Hell;" and as the Hebrew would say it, "Sheol."[21] That was "the deep;" and "the double deep" was through the [cavernous] core [or crustal layer] of the earth [in]to the [concave] Inner Earth where Mount Zion was,[22] as those ancient people—[and espe-

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[18] For more details about these tablets, see *Encyclopedia Judaica* (Jerusalem: Macmillan/Keter Publishing, 1971), vol. 15, pp. 1501-1508, under "Ugarit" and "Ugaritic." Cf. *Ugaritic Textbook: Grammar, Texts in Transliteration, Cuneiform Selections, Glossary, Indices* (Rome: Pontifical Biblical Institute, 1965) by Cyrus H. Gordon; and *Ugaritic Handbook: Revised Grammar, Paradigms, Texts in Transliteration, Comprehensive Glossary* (Rome: Pontificium Institutum Biblicum, 1947) by Cyrus H. Gordon.

[19] For a more thorough discussion, see *Doctrine of the Priesthood*, vol. 8, no. 1 (Salt Lake City: Collier's Pub. Co., January 1991), "New Light on the Ancient Hebrew / Christian Doctrine on Deity" by Fred C. Collier, pp. 26-28, 37-39. See also *Doctrine of the Priesthood*, vol. 12, no. 4 (Salt Lake City: Collier's Pub. Co., August 1995), "The Father and the Son: The Two Gods of the Old Testament." Furthermore, see *Encyclopedia Judaica* (Jerusalem: Macmillan/Keter Publishing, 1971), vol. 2, p. 941, under "Ancient of Days"; and *Theological Dictionary of the Old Testament* (Wm. B. Eerdmans Pub. Co., rev. ed. 1977) by G. Johannes Botterweck & Helmer Ringgren, vol. 1, pp. 76-77, under "אדם adham". These sources show that "ab adm" (lit. "Father Adam") was indeed a title for the Hebrew El (i.e., God the Father) in ancient texts. Some have downplayed this title's significance by asserting that it merely means the "Father of Man[kind]" rather than literally "Father Adam." Even so, no one can dispute that according to the Bible, Adam is indeed "the Father of Mankind." Yet several of these sources (including *Encyclopedia Judaica* and other works listed in fn. 10) admit that such terms are more correctly translated without interpolating the word "of" between "ab" and "adm." Hence, it becomes clear that "ab adm" should be taken literally and applied to Adam directly, rather than to humanity generally.

[20] See *The Interpreter's Bible* (Nashville: Abingdon Press, 1956, 31st printing 1984), vol. 6, pp. 219-220. This commentary states the following regarding the Garden of Eden: "Forms of the Eden story, other than those preserved in Genesis, are reflected here [i.e., Ezekiel 28:11-19]. **Eden, the garden of God** (vs. 13; cf. 31:8-9, 16) as **the holy mountain of God** (vs. 14) is consonant with the concept of Eden as the abode of the Deity, and so an idealized or cosmic sanctuary or high place with its sacred trees and streams (see 47:1-12). Eden as the source of the rivers in Gen. 2:10-14 may presume the mountain-of-God concept, and recalls the Ugaritic myth that in the "heights of the north" El dwells "at the sources of the two rivers in the midst of the streams of the two deeps" *[Fred translates "the two deeps" as "the double deeps"]* (*mbk nhrm qrb apq thmtm*; see Gordon, *Ugaritic Handbook*, text 49, 1, ll. 5-6; text 51, IV, ll. 21-22; text 2 Aqht, VI, ll. 47-48; etc.) The figure is that of the first man in Eden. He was created perfect in beauty and wisdom, and dressed in the splendor of precious stones. When guilt was discovered in him, he was driven by the cherub from Eden (cf. Gen. 3:24)." (emphasis in original)

[21] See *ibid*., p. 219: "**The Pit** is Sheol, the land of the dead beneath the ground (cf. [Ezekiel] 31:14-18; 32:18-32; Isa. 14:15; etc." (bold in original). See also *Caverns, Cauldrons, & Concealed Creatures: A Study of Subterranean Mysteries in History, Folklore, and Myth* (Nashville: Grave Distractions Publications, 2011) by Wm. Michael Mott for more on this subterranean crustal world.

[22] See *ibid*., pp. 218-219: "**The seat of the gods:** Cf. Isa. 14:13-14 where the seat of El is on the mount of assembly in the recesses of the north, and the throne of El in the Ugaritic mythology which was in the "heights of the north" (*ssrt spn*) […] the mountain of the gods." (emphasis in original) Fred's contention is that the "the north" actually refers to an entrance to the hollow earth, and that "the mountain of the Gods" (i.e., Mount Zion) is also located there. See *World Top Secret: Our Earth IS Hollow!* by Rodney M. Cluff (2020) and *Hollow Planets: A Feasibility Study* (Nashville: Grave Distractions Publications, 2014) by Jan Lamprecht.

cially] mariners—well knew it to be, because they had been there and seen it.

And this is described in Psalms 48[:1-14], and elsewhere in the Old Testament, and in the New Testament. I've written on this, and [these scriptures relate that] Solomon was going into the Inner Earth for the gold that is mentioned in Genesis [2:11-12], that is close to Eden. And it took his men and ships three years to go and return with the payload. And that is written up in the Book of Kings,[23] and Samuel,[24] and I think [1] Chronicles [29:1-5].[25]

So anyway, here's a doctrine about Christ that has been lost—it's in the Book of Mormon, [yet] it has been obscured in the New Testament, but [still] there is enough to show [that it used to be there], when you go through and you search out the words "all things" on a computer. And [when] you see how many of these correlate with statements that have to do with the pre-existence, you realize that the New Testament has been corrupted just as the Book of Mormon said it was, where it says that "many of [the] plain and precious things were removed from the New Testament."[26]

Okay, so there is a doctrine about Christ, of how He is both the Father and the Son, but this does not mean that He is both God the Father and God the Son; but only that He is or was the Father of Spirits under Adam, in this first creation, and the Father of the Elect Seed, and the Firstborn of many brethren[27] in the physical [i.e., temporal] creation as it is given in Genesis 2.

And this is what is written in Colossians 1[:16-18], but it also has been obscured with this same "all things" words. And also in 1 Corinthians 8:6, it does the same thing again. It obscured it. It makes two statements that we are descended from God the Father, and that we are somehow [also] descended from God the Son. Well, God the Father procreated Jesus Christ as His Firstborn Spirit Son. And then, if you believe Genesis 1, God the Father commanded this Firstborn Spirit Son to multiply and replenish the earth. And this is according to the Book of Genesis and Moses.

And so, you have a doctrine in scripture that was utterly obscured in the New Testament, but which comes out in the Book of Mormon and it was never named and spoken of by the Prophet [Joseph Smith] while he lived. So, he died without ever having occasion to stand up and speak about this doctrine that I'm trying to teach you, but most certainly it is in the Book of Mormon and most certainly it is in the Bible. And there

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[23] See 1 Kings 9:26-28; 10:11-12; 22:48-50

[24] It doesn't seem that there are any verses in either of the books of Samuel which discuss this event.

[25] For further commentary on these scriptures, see *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints* (Hanna, UT:, Collier's Pub. Co., 3rd enl. ed., 2011) by Fred C. Collier, vol. 1, pp. 223-231

[26] See 1 Nephi 13:28-29

[27] Romans 8:29; D&C 93:21-23

are places in the Doctrine and Covenants as well.

And you know, people say, "Well, the Prophet never spoke on that," and, "he never knew that till about the King Follett Sermon—until many years later," but the evidence demonstrates that it's in his early revelations, but he never stood up and explained it and expounded upon it to the Saints until the Nauvoo period.

So anyway, I'm again reading in Moses 2:1, where He says:

> "I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest…"[28]

So now I'm going to skip till He comes to the creation of man. Okay, verse 26:

> "And I, God, said unto mine Only Begotten, which was with me from the beginning:
>
> *[comment by Fred: And you can get an idea of this if you read the Book of Abraham chapter 3[:27].]*
>
> Let us make man in our image…"[29]

So now, who's doing the creating here? [continuing to read:]

> "Let **<u>us</u>** make man in **<u>our</u>** image, after **<u>our</u>** likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> And I, God, created man **in mine own image, <u>in the image of mine Only Begotten created I him;</u>** male and female created I them.
>
> And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
>
> And I, God, said unto man: Behold, I have given you every herb bearing seed…"[30]

So, here He says very clearly that He created man—as in us—in chapter 1, which is the Spirit Creation, and I have not gone over the scriptures to show that, but that is in Genesis 2:1-7 and it's in Moses 3:1-9. And it just emphatically declares that God had created all things spiritually

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[28] Moses 2:1

[29] Moses 2:26

[30] Moses 2:26-29; emphasis added

before they were created temporally upon the earth, and He had created all things spiritually as in Genesis 1 before they were created physically on the earth, and so it says: "For there was not yet a man upon the earth to till the ground," and "there was no man in the flesh."[31]

And so then Adam is described as being created out of dust, and I would [say] from revelation that God has recently given me, back in 2004—Adam was there and then literally raised and resurrected from the dust because "like begets like" as it says in [D&C] Section 77[:2]; and to beget spirits, Adam became a spirit just as in order to beget children in the mortal flesh, Father Adam had to become mortal. And in keeping with this same idea, Celestial Beings will beget ultimately Celestial bodies—physical resurrected Celestial bodies. And when a Celestial Being becomes a Father of a Spirit Creation, He will lay His physical body down, just as Father Adam lost His immortal body when He created man in the flesh as mortals. [Likewise,] when He became the Father of the Spirit Creation, He separated from His physical body and became a spirit to beget spirits.

Now I recognize this doctrine was not taught by President [Brigham] Young. There is one place in one of President Young's speeches—I have four accounts of his speech, it's the October 8, 1854 speech (all four versions are published in *The Teachings of President Brigham Young, Vol. 3*, under that date)[32]—and one of the versions suggests that spirits beget spirits,[33] but I would never use this to argue that point from Brigham Young, because there are three other accounts that did not record it in that manner. And, in other words, the account where it would infer this, or say it, is not verbatim. And some material was left out that would show that's not what President Young said.[34]

But, you know, I will say this: in 1860, I believe it was in January—maybe the 27th of January—Brigham Young called a meeting of the Quorum of the Twelve to discuss Orson Pratt-ism, or shall we say Orson Pratt pushed for the organization of a meeting to call down President Young, because he didn't like the things President Young sometimes said about him from the pulpit. But Orson Pratt would go around and say things against Adam-God and Brigham Young

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[31] See Genesis 2:5; Moses 3:5; Abraham 5:5

[32] See *The Teachings of President Brigham Young, Vol. 3, 1852-1854* comp. & ed. by Fred C. Collier (Salt Lake City: Collier's Pub. Co., 1987), p. 372.

[33] This particular account which Fred is referencing was reported non-stenographically by Thomas D. Brown. Brown's account quotes Brigham Young as saying: "Adam and Eve had children in the spirit—and their children married—brother and sister—then the bodies followed." This same statement is also available in *The Complete Discourses of Brigham Young* ed. Richard S. Van Wagoner (Salt Lake City: Smith-Pettit Foundation, 2009), vol. 2, p. 856, under the same date.

[34] Although Brigham Young may not have explicitly taught that spirits can beget other spirits, other general authorities during his administration did teach this doctrine. E.g., Heber C. Kimball preached in 1857: "The Lord says there are more [wives in the spirit world] than there are here. **They have been increasing there; they increase there a great deal faster than we do here, because there is no obstruction.** They do not call upon the doctors to kill **their offspring;** there are no doctors there, that is, if they are there, their occupation is changed, which proves that they are not there, because they have ceased to be doctors. In this world very many of the doctors are studying to diminish the human family." (*Journal of Discourses*, vol. 4, p. 209; emphasis added)

would stand up and respond to him. And he would say other things that were not true, and Brigham Young would stand up and speak against what Orson said, so now Orson wants to call Brigham Young on the carpet.[35]

And much to his amazement, when all the Quorum of the Twelve got together, Orson discovered that it was him on the carpet and not President Young. This meeting was reported by George D. Watt verbatim, and Wilford Woodruff thought that it was so significant, that he recorded the whole of George Watt's report into his journal. And this has been published, and I have it in my stuff, and I have given this out. If you ask for it, I can send you the files on it. And, I've also printed these files in *The Office Journal of President Brigham Young: 1858-1863, Book D*. That's a book we printed about ten years ago, and all the typescripts of the minutes of different versions of these meetings can be found in the appendix of this *Office Journal*.

So, again, Father Adam—God the Father—there is saying that He created man "in mine own image, in the image of mine Only Begotten created I him."[36] And in verse 26:

> "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let **us** make man in our image…"[37]

Now, I assure you, this is an act of procreation, and God the Father and Jesus are not two queers. And so they had wives. Father Adam had an eternal wife, and Jesus had a spirit wife. First, Father Adam begat Jesus as His Firstborn, and then He begat a Daughter that became the Wife of Jesus Christ in the Spirit Creation. And they married and procreated the Spirit Family of God the Father. And this is the doctrine that is taught in the Book of Mormon. And [while] it is not taught by President Young, but [nevertheless] it totally complements what President Young taught on Adam-God. And now, in this meeting I referred to, in January of 1860, Brigham Young openly acknowledged that there were things he did not know and understand that had to do with the Adam-God doctrine, but that

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34 (cont'd) Furthermore, during a private meeting of the School of the Prophets in Salt Lake City, Orson Pratt (whilst recalling Joseph Smith's early teachings about plural marriage in Nauvoo) gave a strikingly similar teaching to Heber C. Kimball's above statement: "**Spirits are begotten in the spirit world, by the righteous—the ~~world~~ wicked have not the privilege of procreating their species [in the spirit world], and why not the same restrictions in this world.** The wicked, here, have the privilege of begetting tabernacles in this life, **but not to beget the inteligent spirit in the eternal world.**" (School of the Prophets Salt Lake City records, 1867-1872; Minutes, 1870-1872; Meeting minutes, May-July, 1870; Church History Library, CR 390 6 [entry dated June 18, 1870]; emphasis added, strikethrough and spelling error in original)

35 Orson Pratt admitted to being the instigator of this meeting in the following statement: "**I called upon the Brethren to come to this meeting to settle this [dispute],** but I must have something more than a declaration of President Young to convince me." (*The Office Journal of President Brigham Young: 1858-1863, Book D* ed. Fred C. Collier (Hanna, UT: Collier's Pub. Co., 2006), "Appendix A," p. 411; cf. *Wilford Woodruff's Journal, 1833-1898 Typescript* ed. Scott G. Kenney (Midvale, UT: Signature Books, 1983-1985), vol. 5, p. 425 [entry dated January 27, 1860]; emphasis added)

36 Moses 2:27

37 Moses 2:26

he knew that Adam was God and he expected these things would be revealed at a later time.[38]

I have no reason whatever to believe that President Young thought of the idea that Abel was Christ. I have seen things that he has said that would show that he did not know that, at least that's the way it indicates, and so God has given me a further revelation on this matter. And by that revelation, these problems in the Book of Mormon become a very beautiful and positive thing, instead of something negative. The Book of Mormon does teach that Christ is the Eternal Father, but not God the Father.

And if you read in Genesis 2[:1], it states:

> "Thus the heavens and the earth were finished, and all the host of them."[39]

And these hosts are spirits, that were to inhabit the earth and the heavens. And it teaches in Genesis 1, [that] God the Father had a Firstborn, or had a Son; and obviously He had a wife for this Son—a Daughter—and Jesus Christ and His Wife procreated the Spirit Family of the Father, just like it's done in the flesh. Adam is not the immediate father of every person in the flesh, but He started the family and it grew, as it were, into a pyramid of billions and billions of children. And the Spirit Creation, it says in D&C 77[:2] that this spirit creation is like the physical creation, and [that] the physical [i.e., temporal] creation is like the spiritual creation.

Okay, so, what I'm saying is, here's a doctrine that's in the Book of Mormon all over, and the Latter-day Saints have not been able to understand it because there are things that the Prophet Joseph Smith never lived to reveal. And I would say you can definitely prove from the Prophet's teachings—his speeches and revelations—that he knew and taught that Adam was God the Father,[40] but there are things in his revelations that teach things about Christ, and these are especially in the Book of Mormon. And you might take them as something negative, but when you understand them, they're beautiful. And so, what I'm trying to do is answer certain doctrinal problems in the Book of Mormon. And in the answer, what would be considered normally by a Latter-day Saint who does not know or under-

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[38] Brigham Young's statement which Fred is referencing is: "There is a mystery concerning the God I worship, which mystery will be removed when I come to a full knowledge of God." (*ibid*., p. 407; cf. *Wilford Woodruff's Journal*, vol. 5, p. 421 [Jan. 27, 1860])

[39] Genesis 2:1 (cf. Moses 3:5, 7, 9; Abraham 5:1)

[40] For definitive evidence that Joseph Smith understood and taught the Adam-God doctrine, see:
- *Doctrine of the Priesthood*, vol. 5, no. 4, "The Trinity and The Holy Spirits: The Doctrine as Joseph Taught It" (Salt Lake City: Collier's Pub. Co., April 1988) by Fred C. Collier
- *President Brigham Young's Doctrine on Deity* (Hanna, UT: Collier's Pub. Co., 1999) by Fred C. Collier, "Appendix B: The Teachings of the Prophet Joseph Smith about God and Adam-God," pp. 207-259
- *Adam-God: Doctrines of the Restoration*, vol. 1 (Payson, UT: 1991) by Craig L. Tholson
- *Michael / Adam* (Genola, UT: Pioneer Press, 1993) by Ogden Kraut, available online: https://ogdenkraut.com/?page_id=149
- *One Eternal Round* #22 "A History of the Adam-God Doctrine" (Orem, UT: Jacob Vidrine, March 15, 2021), pp. 1-21, and "Appendix A: Joseph Smith Taught Adam is our Father and God, " pp. 60-63

stand [these things] (as I did not in 1970), a very big minus becomes a very big plus. And this is a wonderful thing in the Gospel, and it's been an experience that I have seen in ever so many areas, and so it's a faith-promoting thing.[41]

So, God the Father (according to Moses) created man by His Son. And [when] I had read that in 1970, I just shook my head. I didn't know what to think about it, but I still knew the Gospel was true and I just went on and put it on the back-burner, and I had not thought of it in a positive way until three days ago when I was asked questions by Angela [DiGiovanni] and I wrote her a letter about this, and all of a sudden I realized that God had given me a revelation back in 2004 that made this whole thing just beautiful. And it all fit in, and so it's the first time I would ever cite from Moses 2:26-27:

> "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them."[42]

And I also saw problems many years ago with Ether 3. And in Ether 3, Christ appeared to the Brother of Jared and He touched sixteen stones that he had prepared for the barges to give light to the people who would be living in the barges as they crossed the ocean. So, there are statements in there that have always been a problem to me [until I understood this doctrine].

[But first,] let us see if we get finished with what Zeezrom has to say. In the end, God curses Zeezrom.[43] So, [reading from] Alma 11:36:

> "Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.
>
> And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.
>
> Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

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[41] 2 Nephi 33:4; Ether 12:27; Moroni 7:13; 10:6

[42] Moses 2:26-27

[43] Zeezrom wasn't exactly "cursed," but he was "harrowed up under a consciousness of his own guilt" and became "encircled about by the pains of hell." Eventually, he came under a burning fever which Alma healed him from (Alma 14:6; 15:3-12).

[comment by Fred: he's already said there's one God, right? And this is what trips up the Latter-day Saints.]

And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."[44]

Now, as we would understand it today, there are four different kinds of resurrections. The first three are the Celestial, Terrestrial, and Telestial Resurrections, and these are different. These bodies are not the same. Only the Celestial body is a body unto eternal life, and the others are not unto eternal life. And the body we now have is a mortal body which is Telestial, and of course our bodies grow old and they die. In the Terrestrial world, they live in a similar state to the Garden of Eden, but it is not a place of eternal life.

There's a Fourth Resurrection, and you can learn of this in D&C 76[:28-39][45] and D&C 88[:24, 32-35, 101-102]; and the Fourth Resurrection is the Resurrection of the Damned. It's referred to in the New Testament,[46] and referred to in the Book of Mormon also.[47] And the Resurrection of the Damned occurs to people who first suffer the Second Death. And the Second Death is the death of the spirit body. So first, the First Death is your physical [i.e., temporal] death; and for those who become Sons of Perdition, after suffering the physical death, they then suffer a spiritual death which is the death or decomposition of their spirit bodies.

And after this, they are intelligences as they were before they were brought into the Family of God. And after suffering the Second Death,

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[44] Alma 11:36-42

[45] Compare also with Joseph Smith's poetic rendition of D&C 76 found in *Times and Seasons*, vol. 4, no. 6, p. 83 (Feb. 1, 1843); see also *History of the Church*, vol. 5, p. 288 for context.

[46] Revelation 2:11; 20:6, 14; 21:8; Matt. 25:41-46 (cf. D&C 29:26-29, 44-45); Luke 12:5; John 5:29 (cf. D&C 76:17; Daniel 12:2)

[47] 2 Nephi 9:15-16, 19, 26; 28:23; Jacob 3:11; 6:8-13; Mosiah 3:25-27; Alma 11:41, 44-45; 12:16, 32; 13:30; Helaman 14:18-19

they are no longer in the Family of God because that which made them Family has been taken from them [i.e., their spirit bodies], just as it states in the Parable of the Talents in the New Testament.[48]

So, after suffering the Second Death, then those who go to Perdition become the Sons of Perdition, and "Perdition" is identified in the fifth chapter of the Book of Moses as Cain.[49] And Cain is Satan, the Devil. And then you become literally born as the spirit-offspring of Cain. And then you are resurrected—you're given a body, a physical body that comes from Samael the Serpent, and through Cain who is his son.[50] So now, you are no longer human. You are a reptile; a cold-blooded reptile, and much of what we have in our bodies that is beautiful is taken from you, and you there live in Perdition [i.e., Outer Darkness] as a Son of Satan. And he is your master.

So, all this is taught in scripture, but Joseph Smith never lived long enough to teach all these things. He did teach that Adam was God, and later President Young had a revelation of his own on that subject,[51] and he taught it; but he never taught about Christ being the Firstborn in the Spirit Creation and the Father of other spirits. [However,] he [i.e., Brigham Young] did teach that He [i.e., Christ] was the Firstborn.[52]

Okay so, [reading from] Alma 11:43:

> "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt."[53]

So, I'm not going to read any more of this. In the end, Zeezrom is struck dumb and then he has his end because Amulek curses him.[54]

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[48] Matthew 25:24-30, 41-46 (cf. D&C 29:26-29, 44-45)

[49] Moses 5:24

[50] For a more thorough discussion, see *Doctrine of the Priesthood*, vol. 28, no. 4 (Aug. 2011), "The Early Israelite / Christian Doctrine Regarding The Incarnation of Yahweh and Satan at the Beginning of the World" by Fred C. Collier. An abridged version was recorded at Sunstone Symposium in 2011: https://sunstone.org/the-early-israelitechristian-doctrine-regarding-the-primordial-incarnation-of-yahweh-and-satan/. See also *Encyclopedia Judaica* (Jerusalem: Macmillan/Keter Publishing, 1971), 16 vols., 14:719-721, 11:245-249, under "Samael" and "Lilith;" which shows that ancient and medieval Judaism regarded Cain's parents as Samael and Lilith instead of Adam and Eve. An Aramaic Bible's rendition of Gen. 4:1 likewise states that Cain was conceived of Samael (*The Aramaic Bible: The Targums, Vol. 1B, Targum Pseudo-Jonathan: Genesis* (Collegeville, MN: 1992, The Liturgical Press) trans. by Michael Maher, p. 31). The Zohar explicitly stresses Cain's parentage by Samael, and often refers to Lilith as Samael's consort (*The Zohar: Pritzker Edition* by Daniel C. Matt (Stanford University Press: 2004), vol. 1, pp. 28, 234, et passim).

[51] See *One Eternal Round* #22 "A History of the Adam-God Doctrine" (Orem, UT: Jacob Vidrine, March 15, 2021), p. 26

[52] See *The Complete Discourses of Brigham Young* ed. Richard S. Van Wagoner, 5 vols., 1:439, 1:441, 2:856, 3:1227, 4:2493

[53] Alma 11:43

[54] Here Fred seems to be confusing Zeezrom's ending with Korihor's; see Alma 30.

But, this doctrine that Christ is the very Eternal Father of Heaven and Earth—if you were to express it more completely, you would say that Christ is the very Eternal Father of the *Hosts* of Heaven and Earth, just as it is stated in Genesis 2:1. He was the Firstborn Spirit of God that was commanded to multiply and replenish—

[Question from audience: Grandpa, doesn't it say that He's the Only Begotten of the Father?] [Yes,] it says in many places that He's the Only Begotten.[55]

Okay so, in any case, the substance of what I'm trying to say is that, what was a problem in the Book of Mormon is actually a beautiful thing. It is a doctrine that was, at one time, taught in the New Testament. And the passages have been obscured, but they're still there, and if you look at them—you do a word search with your computer on a text of the Bible, of the New Testament, look up "all things", and you start seeing how many places that occurs. I don't believe the word "all" occurs in the Greek language, by the way, but that's going back years, and I haven't looked at anything on that for years.[56]

So in any case, the Bible was obscured in the New Testament on passages having to do with the pre-existence. And this goes way back, because we don't have—that I know of—any original text of the New Testament before this change was entered in. And it's easy to see there was a change because it is so consistent throughout all the texts of the New Testament, and everywhere that it appears is an obscuring of something that was once there, which is no longer clear.

So, let me read to you *(to audience member: Can you get me a copy of "The Book of Revelations?" [i.e., Fred Collier's Book of Revelations])*—there is one text, [actually] there are more than one texts in the New Testament that I have gone through and corrected on this. One is in Romans [8:28 and 11:36], one is in Colos-

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[55] This question from the audience is asking whether it's more apropos to refer to Christ as the Only Begotten or as the Firstborn of the Father. In fact, the scriptures use both titles, e.g., Hebrews 1:6, John 3:16, D&C 93:21, etc. These terms are not actually contradictory, although they may appear as such. "The Only Begotten," among other things, refers to Christ's status as the first and only immediate Spirit-Son of Michael and His Wife (who in mortality was Eve). All other spirit-children were procreated through Christ acting as the "Adam" of the Spirit Creation, with Michael acting as Christ's Father. Other righteous spirits also participated in this grand procreative process, acting under Christ's direction. The ancient apocryphal "Book of the Life of Adam and Eve" vividly illustrates this spiritual hierarchy in discussing Lucifer's rebellion. In the story, Michael presents Christ before Heaven, commanding all the angels to bow down and worship "the image of God." Satan and his followers refused, and were subsequently cast out. Yet Christ's premortal role was so closely linked to Adam's, that the original author actually incorrectly referred to the "image of God" as "Adam" rather than "Christ." But one can easily see that this story is in fact about Jesus Christ by referring to Hebrews 1:1-9, Isaiah 14:12-15, and Deuteronomy 32:40, 43 (in the Septuagint). This apocrypha simultaneously highlights the ancients' high view of Adam as the literal "image of God," worthy of being worshipped by the angels, as well as their understanding of Christ as the Father in conjunction with Michael, exemplifying the worship of Christ in the primordial Divine Council. See *The Old Testament Pseudepigrapha* by James H. Charlesworth (Garden City, NY: Doubleday, 1985), vol. 2, p. 262; cf. *Doctrine of the Priesthood*, vol. 12, no. 4, "The Father and the Son: The Two Gods of the Old Testament" by Fred C. Collier, pp. 34-41.

[56] Actually, it's the word "things" which doesn't occur in the Greek text for the verses he's referring to. The word πας or "pas" is the original Greek word which is found in these verses in the New Testament mentioning "all things." This word means "all" or "every," but it occurs without the English noun "things." See *Strong's Concordance*.

sians 1[:12-20], [and] one is in 1 Corinthians 8[:6]; and there are many others, but I don't have them in mind at present. And so, what I will do is read to you an inspired version of Colossians 1, and this can be found in *The Book of Revelations* in Section 2, Part 4, starting with verse 138, page 43 in *The Book of Revelations*:

> "Again My Beloved Son and his Preexistent and Primordial Works as My Firstborn Son in the Spirit & My Firstborn Son in the Flesh—as also His Role as the Father of Mine Elect Seed, both in the Spirit and in the Flesh—as also his being My first Son to taste of Death & the first to be Born Again from the Dead—this is the Doctrine which is alluded to in the 1st chapter of Colossians wherein it saith:
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> *[comment by Fred: Now, I begin reciting from Colossians, and this is an inspired version:]*
>
> 12 Giving Joyful thanks unto God the Father, who has made it Possible for you to share in the Lot with His Elect Seed—and with them to Inherit the Kingdom of Light: 13 For He has Rescued us from the Powers of Darkness and Transferred us into the Kingdom of His Beloved Son: 14 In whom we have Redemption through His Blood, even the Forgiveness of Sins.
>
> 15 ¶ The Beloved Son is the Express Image of our Heavenly Father and the Firstborn Son of the Father in Both Creations (Gen 1:26-27; 5:1-3; 2:1-5; Moses 3:1-5). He is the Firstborn Son of the Father in the Spirit and the Firstborn Son of the Father in the Flesh (Gen 1:26-27; 5:1-3; D&C 93:21-22)). 16 By him all the Elect Seed of the Father were ProCreated (Gen 1:28)—both those that are in Heaven, and those that are on Earth —both the Visible Creation of the Flesh and the Invisible Creation of the Spirit… All the Elect Seed were Procreated by Him and through Him.
>
> ¶ 17 The Beloved Son Existed Before all Others—and through Him all the Redeemed shall be brought together and United as One—18 For He is the head of the body of the Church. He is the Beginning of the Father's ProCreation in the Flesh and the Firstborn from the Dead —that in all things he might have PreEminence. 19 For it pleased the Father that all Fulness should Dwell in His Beloved Son—20 That He Might Reconcile His Children unto Himself—whether they be His Children on Earth in the Flesh, or His Children of the Spirit who are yet in the Heavens—that He might make Equity for all through the Atoning Blood of His Son on the Cross. (Col 1:12-20)"[57]

Okay now, that is one place in this where "all things" has [been clarified to show] what was taken [away]. And so, you can see by reading what is in Colossians in the King James Version that it is obscured, and that somehow Christ is

[57] *The Book of Revelations* (Hanna, UT: Collier's Pub. Co., 2006) by Fred C. Collier, pp. 43-44; cf. Colossians 1:12-20

given all these things that you just heard in this, and also the Father. They both played a part. And now, I would like to explain this to you. So, Christ is the Father of the Spirits of Father Adam's Family; and in the long-run, they are the spirits that God gave to Him, and He will save them all according to John 17[:12], except the Son of Perdition. And there will be more than one of those. But John 17 only alludes to Judas.

So, in the First Estate, some of the spirits were valiant and some were not. And those who were valiant were permitted to come down on earth and be born in the Family of the Elect Seed when Christ was born as Seth and became the Father of the Elect Seed under God the Father. Alright, so Christ now has all Israel as His Children in the flesh. And we are His Children also in the spirit, under the Father, and so are the Gentiles. But, in the First Estate, there were those who were not valiant, and so only the valiant were brought into the Family of the Elect Seed and born as the children or descendants of Abraham, and Christ is the Father of the Covenant Race because He was Seth, who gave birth to the Covenant Race.[58]

Alright so now, when you understand all this, there are all kinds of things that open up in the scriptures. And it's beautiful. What it is, is a witness that Joseph Smith was a Prophet of God and that the Book of Mormon is true, because these things are most surely in the New Testament, and when you look at all these scriptures, if you go through them, you will see something is missing and yet something is still there that alludes to what I am telling you about.

So now, Christ is the Father of the Spirits under God the Father; the Father of the Elect Seed under God the Father; and then, if you read in Daniel 7[:13], at the time of Adam-ondi-Ahman when the Ancient of Days sits, He gives the whole earth to Christ. All of the wicked—the Anti-Christ—are burned by fire, and then the Earth goes into a Millennial state, and the right-

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[58] Regarding Jesus Christ's incarnation as Seth, see *Doctrine of the Priesthood*, vol. 28, no. 4 (Hanna, UT: Collier's Pub. Co., Aug. 2011), "The Early Israelite / Christian Doctrine Regarding The Incarnation of Yahweh and Satan at the Beginning of the World" by Fred C. Collier. An abridged version of this paper was also recorded at Sunstone Symposium in 2011: https://sunstone.org/the-early-israelitechristian-doctrine-regarding-the-primordial-incarnation-of-yahweh-and-satan/. Although it may seem foreign to the minds of most Latter-day Saints, there are many scriptures and ancient historical sources which support this doctrine. Interestingly, during his aforementioned doctrinal dispute with the Quorum of the Twelve in April 1860, Orson Pratt implied that Brigham Young had taught such a doctrine: "Another item [which I disagree with], I heard brother Brigham say that Jesus had a body, [of] flesh and bones, before he came, [and] he was born of the Virgin Mary, and [I felt] it was so contrary to every revelation given." (*Minutes of the Apostles of The Church of Jesus Christ of Latter-day Saints, 1835-1893* (Salt Lake City: Privately Published, 2013), p. 257 [under April 5, 1860]). Moreover, ancient Coptic texts such as *The Gospel of the Egyptians* indicate that some early Gnostics also identified Christ with Seth: "[…] the mythological, heavenly Seth is portrayed as the father of the gnostic race […] Adamas' great son Seth, [is] the father and savior of the incorruptible race. The second section [of this text] discusses the origin, preservation, and salvation of the race of Seth […] Seth comes from heaven, puts on Jesus as a garment, and accomplishes a work of salvation on behalf of his children. Thus, in a manner analogous to that in which the New Testament gospels proclaim the life of Jesus, *The Gospel of the Egyptians* presents the life of Seth." (*The Nag Hammadi Library in English* by James M. Robinson et al. (Leiden: E. J. Brill, 1977, 4th rev. ed. 1996), p. 208 et seq.) Furthermore, ancient myths from Babylon tell of how when Abel died, Eve departed for the spirit world to find her murdered son, and bring him back to life (see *Sargon the Magnificent* by Mrs. Sydney Bristowe (Ferndale, WA: The Association of the Covenant People, 1927), pp. 90-91). In this light, Eve's words in Genesis 4:25 signify the birth of Seth as the rebirth of Abel, thus Abel also was an early incarnation of Christ.

eous become the Children of Christ, and they're born into the Millennium as His Children.[59] So Christ is, as it were, the second Adam. And I'm not speaking of what is stated in 1 Corinthians 15[:47].[60] I'm saying that, according to prophecy, Christ is going to be in the Millennium what Father Adam was in Genesis.[61] He is going to become the Father of all the Elect who have proven themselves worthy to enter the Millennial Kingdom of Christ. There will be others on earth, on the outside, who are not burnt—only the Anti-Christ and his disciples will be burnt, and their families[62]—but there are others who have never heard the Gospel who will be given the chance to hear it during the Millennium, and they will not be destroyed. And this is stated in Daniel 7,[63] and in other prophecy.[64]

Now, if you read in Micah [5:2],[65] there is a prophecy about Christ. And if you look through the Old Testament, and you look at it in the Hebrew, there are about 238 places where the word El occurs, and that is the personal name of God to the Patriarchs, and it has been obscured. And I'm not saying that every occurrence of El in the Old Testament would be as a personal name, because it has been obscured, but in this case there is a prophecy about Christ and it even says "and we know that He took upon himself the name of the Father" *[paraphrasing the aforementioned scriptures]*. The name of the Father is referred to in Genesis 18; He is referred to as Yahweh [YHWH], and Christ took upon Himself that

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[59] In a sermon at the Nauvoo Temple, Apostle Orson Hyde taught that, "Those who have been ordained unto [the office of Kings and Priests] will be born at the Resurrection in[to] the royal linage [of Jesus Christ]." (*Wilford Woodruff's Journal*, vol. 3, p. 44 [entry dated May 3, 1846]). See also Malachi 4:2 and 3 Nephi 25:2. This is doubly significant in view of the fact that Orson Hyde also taught the "baby resurrection" doctrine—essentially a type of reincarnation (*ibid*., vol. 6, pp. 361, 363 [Sept. 4 & 10, 1867]).

[60] The reason being that 1 Cor. 15:47 actually refers to Adam Himself as "the Lord." Adam Clarke's Commentary admits this in the following notes for this verse: "The *first man* and the *second man* of this verse are the same as the *first Adam* and the *second Adam* of [1 Cor. 15:45], and it is not clear that *Christ* is meant in either place. […] The terms *first man of the earth*, and *second man from heaven*, are frequent among the Jews: אדם לעילא the *superior* Adam; and אדם תתאה Adam the *inferior*; that is, the *earthly* and the *heavenly* Adam: Adam *before* the resurrection, and Adam *after* it." (italics in original) Clarke evades the Adam-God implication by arguing that "the Lord" should not be in this verse, citing certain textual authorities. However, many renowned Bibles ***do*** include this word (e.g., KJV, Luther, Reina-Valera, Tyndale, etc.), and moreover, it appears in ancient translations and quotations by the Ante-Nicene Fathers as well, so it cannot be ignored. In essence, Paul taught that after Adam's resurrection, He rose as "the Lord from Heaven." *Strong's Concordance* gives κύριος (kurios) as the original Greek word here, which is "Lord" throughout the New Testament. The Adam-God context inherent to 1 Cor. 15 is discussed at further length in *1 Corinthians: A Commentary on the First Epistle to the Corinthians* by Hans Conzelmann (Philadelphia: Fortress Press, 1975), pp. 284-288; see also *Paul and Rabbinic Judaism* by W. D. Davies, D.D., F.B.A. (Philadelphia: Fortress Press, 1948, 4th ed. 1980), pp. 44-57.

[61] Daniel 7:14; 1 Nephi 22:24; Alma 5:50

[62] The latter-day extermination of the wicked and their families is foretold in: Matt. 13:24-43; Ezek. 9:1-7; Isa. 14:21-27; Mal. 4:1; 3 Ne. 25:1; 8:5-25; 9:1-13; D&C 133:64; 109:52; 112:23-26; 98:23-32, 37-46; Deut. 7:2; 20:16-18; 1 Sam. 15:3; Gen. 19:24-25

[63] Possibly referring to the other "dominions" mentioned in Daniel 7:14, 27

[64] E.g., D&C 45:54, 75:22

[65] See also Isaiah 9:6, 2 Nephi 19:6, and Matthew 1:23; cf. *Doctrine of the Priesthood*, vol. 12, no. 4, "The Father and the Son: The Two Gods of the Old Testament" by Fred C. Collier, pp. 43-44

name, and that is stated in Exodus 23[:20-23].[66] And so, Christ takes upon Himself the name of the Father, and He even takes upon Himself the name of El (according to Micah, if I remember the place where it is in the Old Testament).[67] Okay, so [that is why] He is called the Eternal Father, the Everlasting God. And in the Millennium, the righteous become the Children of Christ again in the flesh in a Terrestrial world,[68] and then ultimately they become His children in the Celestial Kingdom under the Father. And so, Christ is in essence in the Millennium, the second Adam. All the righteous seed on earth become His Children. They become the Elect, and they are born into His Family during a thousand-year period, and the devils are locked up in the pit. This is written in the Revelation of John, in the end of the New Testament.[69]

And the evil are locked down into the pit along with Satan, and they will not be released or loosed to live on the earth again for a thousand years. And at the end of the Millennium, they are let out of that pit and they again begin to be born again on earth, and this is what is taught in the Revelation of John.[70] And so then, they go forth and cause great evil, which ultimately becomes so bad that the earth actually passes through death.[71] And it is then resurrected to a Celestial World, and all those who have lived the Celestial Law and learned to live as God lives, to think as He thinks, will go with Him and be with Him and inherit this earth for an everlasting possession and a home.[72] And all other spirits will have to find another place to be. So, this is prophecy, and Christ's place in it (if you read Daniel 7[:13-14]), it's like He [i.e., God the Father] turns the whole world over to Christ.[73] And so, the earth becomes His.

You know, in the times of Israel, it was known that Christ was the God of Israel; but not the God of others.[74] But in the Millennium, He is made the King of Kings and He is the Savior and the God of the whole earth under Father Adam,[75] and then He inherits the earth. It be-

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[66] See *Doctrine of the Priesthood*, vol. 12, no. 4, "The Father and the Son: The Two Gods of the Old Testament" by Fred C. Collier, pp. 11-25 et seq.; cf. *ibid*., pp. 79-80; cf. Exodus 6:2-3

[67] Actually, this verse is located in Isaiah 9:6 (as well as 2 Nephi 19:6); cf. Matthew 1:23.

[68] D&C 88:17-20; *Doctrines of Salvation* by Joseph Fielding Smith (Salt Lake City: Bookcraft, 1954), vol. 1, pp. 84-86

[69] Revelation 20:1-6

[70] Rev. 20:7-9 (cf. D&C 43:31; D&C 88:111)

[71] Rev. 21:1 (cf. D&C 43:31; D&C 88:25-26)

[72] Matthew 5:5; D&C 38:20; D&C 45:58; D&C 63:20, 48-49; D&C 88:25-26

[73] *Teachings of the Prophet Joseph Smith*, p. 157; Daniel 7:13-14; Rev. 1:5-7; 1 Nephi 22:24; Alma 5:50; 1 Pet. 5:11; D&C 76:119

[74] See Exodus 4:22-23; Exo. 6:7; Exo. 23:22; Numbers 33:52-56, etc.

[75] Christ's subjection to the Father is taught in: Matt. 19:17; Mar. 10:18; Luk. 18:19; John 17:3; 20:17; Acts 7:55; 1 Cor. 8:5-6; 15:28; Heb. 1:3; 12:9; Eph. 3:14-15; Col. 1:12-20; 2 Ne. 25:16; 32:9; Jac. 4:5; Mosi. 2:19; 3 Ne. 18:19; Moro. 9:26; D&C 76:119

comes His. So, how fit [it is] that He should be the Father of Spirits under Father Adam, and that He should be the Father of the Elect Seed, and that in the Millennium all those who gave themselves to Christ become His Children in the Millennium for a thousand years, where they literally sit at His feet to be taught how to live a Celestial Life. And we're supposed to prepare for that here. And the argument for that is just as obvious [as] for the fact that the Lord revealed the principle of Celestial Marriage; and Celestial Marriage is to learn to live as Celestial Beings live.[76] And we're supposed to learn to live this here on earth, and we're not supposed to wait until we're dead in another world.[77] And the fact that this is so is stated, and comes right out of the mouth of Christ in Matthew 5:48, where He said:

> "Be ye therefore perfect, even as your Father which is in heaven is perfect."[78]

So if we want to go and be with God, we have to learn to live and think and act as He thinks. And this is in the teachings of Christ everywhere. We are to become Gods.[79] How could we possibly be perfect as our Father in Heaven is perfect if we are not what He is, or were not created to be [like Him]? We were created in embryo to be what our Father in Heaven is,[80] and in the end

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[76] *Teachings of the Prophet Joseph Smith*, pp. 51, 216, 288, 297; D&C 131:6; D&C 132:19-21, 29-33, 61-66

[77] *Teachings of the Prophet Joseph Smith*, p. 197; D&C 131:1-4; D&C 132:24-25, 31-33

[78] Matthew 5:48 (cf. 3 Nephi 12:48; Genesis 17:1; D&C 67:13)

[79] Joseph Smith likewise taught: "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be Kings and Priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (*Teachings of the Prophet Joseph Smith*, pp. 346-347)

[80] Similarly, Patriarch Benjamin F. Johnson (a close friend and brother-in-law of Joseph Smith) recalled that: "The first command was to *multiply*, and the Prophet taught us that dominion and power in the Great Future would be commensurate with the number of 'Wives, Children and Friends' that we inherit here, and that our mission to earth was to organize a *nucleus of Heaven*, to take with us, to the increase of which there would be no end." (Benjamin F. Johnson to George F. Gibbs, April 1903, Church Archives; transcript in *My Life's Review: Autobiography of Benjamin Franklin Johnson, 200th Anniversary Edition* (USA: Benjamin F. Johnson Family Organization, 2018), "Appendix F: George F. Gibbs' Letter," p. 520; emphasis in original). Moreover, when Lorenzo Snow first met Patriarch Joseph Smith, Sr., the latter informed Lorenzo that if he became baptized and joined the Church: "You will become as great as you can possibly wish—even as great as God, and you cannot wish to be greater." Deep reflections resulted from this statement, culminating in a personal revelation to Lorenzo while in England: "As man now is, God once was: As God now is, man may be." He confided this revelation to Brigham Young, who had also received a similar revelation for himself (*Biography and Family Record of Lorenzo Snow* by Eliza R. Snow (Salt Lake City: Deseret News Co. Press, 1884) pp. 9-11, 46-47; *The Complete Discourses of Brigham Young*, vol. 1, pp. 321, 323; *ibid*., vol. 2, p. 1156). In Nauvoo, he further confided it to Joseph Smith, who informed him that it was "true gospel doctrine, and it is a revelation from God to you." (LeRoi C. Snow, "Devotion to Divine Inspiration," *Improvement Era* (June 1919), p. 656). In 1844, Joseph taught this doctrine publicly in the most fully reported sermon he ever delivered (*Teachings of the Prophet Joseph Smith*, pp. 345-362; *The Words of Joseph Smith*, pp. 340-362). And eleven days before he died, he passionately proclaimed: "Sons of God who exalt themselves to be Gods, even from before the foundation of the world, and are the only Gods I have a reverence for." (*Teachings of the Prophet Joseph Smith*, p. 375)

Christ will inherit this earth and all the righteous that He redeems. And so it's His calling to redeem us and to work with us, and He says that not one shall be lost, only the Son of Perdition.[81]

But as for where we end up, it's determined by whether or not we will live by the Celestial Law, Terrestrial Law, or Telestial Law. Now, the Law of Moses is a Telestial Theocracy, and it was created as the law—the national law—of Israel which was a nation established by God, by the power of God, at the time of Moses. And it contains the civil law and the punishments for those who break Telestial Commandments. And if you live the Law of Moses, you may be assured of the fact that you will not go to hell. If you don't kill, and don't murder, don't commit adultery, don't steal, honor your father and mother, honor the Sabbath day; if you do these things, you will not go to hell. And if you do do those things [i.e., break those commandments], most surely you will go to hell, and that's the Telestial Kingdom, where murderers, thieves, adulterers, and liars go. And if you read in [the] Revelation of John 21[:8], it makes that very clear. But once the earth is celestialized,[82] none of those type of people are going to be here.

So we get to choose what law we will live; and by our choices, we determine where we will be on Judgment Day. And [regarding] this doctrine about Christ—He has been with us and strove for us from the very beginning. As the Firstborn Son of the Father, He then became our Father in the Spirit under God the Father. And the Spirit Creation, again, was just like the Physical Creation—Adam is not the immediate Father of all spirits, but He began the creation with a Procreative Act—He and His wife, who's our Heavenly Mother (and Christ has a Wife, and more than one).[83] And we are of His Spirit Family. And now, if we live faithful, we will be able to be in His Family in the Millennium again, and forever in the Celestial Kingdom.

So, again, this is a doctrine that Joseph never lived to bring out. And, you know, quite frankly, you have to dig to discover that he taught the Adam-God doctrine. But I have done the digging, and most surely, he did. Not only did Brigham teach it, but Joseph taught it. It's in his revelations and teachings and speeches. And this doctrine about Christ, being the Father of Spirits, is in the Book of Mormon. And it is in the Bible, the New Testament. And if you look through the New Testament and the other

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[81] John 17:12 (cf. 3 Nephi 27:32; 3 Ne. 29:7; D&C 76:43-46; Alma 39:6; Hebrews 6:4-6; D&C 132:27; Matthew 12:31-32)

[82] Psalms 114:7; Ezekiel 38:20; Nahum 1:5; Isaiah 6:3; Revelation 18:1; D&C 77:1; D&C 84:101; D&C 88:25-26; D&C 109:74

[83] For scriptures regarding the plurality of Christ's wives, see Jeremiah 3:1-14, 31:32; Ezekiel 23; Psalms 45:9; Matthew 25:1-13. For several scholarly treatments of this issue, see:

- *Jesus Was Married* (Genola, UT: Pioneer Press, 1969) by Ogden Kraut, available online: http://ogdenkraut.com/?page_id=133
- *Unpublished Revelations* (3rd edition, 2011) by Fred C. Collier, vol. 1, pp. 201–293, "Introduction to the Administration of President John Taylor & Wilford Woodruff, Being a Treatise on Plural Marriage As Taught and Practiced in the Bible"
  - This same lengthy treatise was also published as: *Doctrine of the Priesthood* (April 2012), vol. 29, no. 4, "The Practice of Plural Marriage in the Bible and The Obscuring of the Biblical Text in Passages Relating to Polygamy" by Fred C. Collier
- *Was Jesus Married? The Distortion of Sexuality in the Christian Tradition* by William E. Phipps (NY: Harper & Row, 1970)
- *Dynasty of the Holy Grail: Mormonism's Sacred Bloodline* by Vern G. Swanson (Springville, UT: Cedar Fort, 2013)

revelations, you will see that Christ played a very large part in the Creation.

Okay, well what part did He play? Well, His part is not portrayed in the Endowment Ceremony, as it is given [today]. We have Elohim, Jehovah or Yahovah, and Michael. And They are the Creation Trinity. However, Michael's Savior was a part of that, and early Endowment ceremonies (as they were given by President Young in Utah) had four characters in the Creation. They were Elohim, Jehovah, Michael and Christ. And Christ was under Michael, and this is demonstrated through numerous different Endowment accounts that were published back in the 1800s.[84] I have included many of these [accounts] in the book that I did on Adam-God in 1974 which I called *The Mormon God,* and different libraries have copies of this book.[85]

So, Brigham Young did not teach this [about Christ being the Father of Spirits under God the Father]. It is new revelation that has been given to us. It opens [new vistas of understanding and] it answers questions about the Book of Mormon and turns that which might be thought of as negative into something beautiful. It helps us to understand more about our Savior, and I would hope that you all would make an effort to understand these things, and accept them. And there's a lot about this in *The Book of Revelations* [i.e., Fred Collier's *Book of Revelations*]. So, I will close with that and I say this in the name of the Lord Jesus Christ, Amen.

You know, I'm sorry, I meant to read one other thing which I never read. Gee whiz. I had it sitting here. And this is Ether 3. And, you know, I used to read this 20 years ago, and just like the account about Zeezrom, I would shy away from some of the stuff that's in there; but last night I was writing a letter to Angela [DiGiovanni], and right after I'd ended the letter—just like this meeting—it was given to me that I should include this statement in Ether in the Book of Mormon. And I remembered that there was stuff in there that I had problems with, but I had not read it for many years, and when I read it last night, it fit like a hand in a glove with the other things I'd already written.

> "*[comment by Fred: the Brother of Jared prepares sixteen stones, and he takes them up on a mountain and he asked the Lord to touch these and to make them shine so that they could have light inside the eight barges that they had created. And I'm reading from Ether 3:6:]*
>
> And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched

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[84] These accounts come from 19th-century Anti-Mormon exposés. The ones which portray four Gods in the Endowment ceremony are as follows: *Mormonism: Its Leaders and Designs* by John Hyde, Jr. (NY: W.P. Fetridge & Co., 1857), pp. 92-93; *A Journey to Great Salt Lake City*, 2 vols. (London: W. Jeffs, 1861), by Jules Remy and Julius Brenchley, vol. 2, pp. 67-68; *The Mormon Prophet and His Harem* by Catherine Waite (Cambridge, MA: Riverside Press, 1866), pp. 246-49, 252; *Life in Utah: Or, the Mysteries and Crimes of Mormonism* by John H. Beadle (Philadelphia: National Publishing Co., 1870,) pp. 486, 489-91; *Wife No. 19: Or, The Story of a Life in Bondage* by Ann Eliza Webb Young (Hartford, CT: Dustin, Gilman & Co., 1876), p. 357.

[85] BYU-Library and the University of Utah both have copies of this unpublished manuscript.

the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen? And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this? And he answered: Nay; Lord, show thyself unto me.

And the Lord said unto him: Believest thou the words which I shall speak? And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man…"[86]

So, here we see He says here, "I'm the Father and the Son," and "in me shall all mankind have life, and that eternally." And that does not deny that Christ has a Father, which is clearly portrayed in 3rd Nephi,[87] and in a few other places in the Book of Mormon.[88]

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[86] Ether 3:6-15

[87] For extensive examples of scriptures in 3rd Nephi which distinguish Christ from His Father, see the following: 3 Nephi 9:15 (cf. John 1:1-3; Col. 1:16; Heb. 1:1-3; Gen. 5:1-3; Mosi. 15:4; Hel. 14:12; Eth. 4:7; D&C 14:9); 3 Ne. 11:7 (cf. Matt. 3:17; Luke 9:35; Joseph Smith—History 1:17), 11:11 (cf. John 18:11), 11:27 (cf. Alma 11:44), 11:32-36; 3 Ne. 12:16, 19, 45, 48 (cf. Matt. 5:48); 3 Ne. 13:1, 4-6, 8-15, 18, 26, 32; 3 Ne. 14:11, 21; 3 Ne. 15:1, 13-20, 24 (cf. John 17:9); 3 Ne. 16:3-16; 3 Ne. 17:2-4, 14-21; 3 Ne. 18:7, 10-14, 19-24, 27, 30, 33, 35; 3 Ne. 19:6-8, 29 (cf. John 17:9-11), 19:20-36 (cf. John 17); 3 Ne. 20:10, 12-35, 46; 3 Ne. 21:2-29; 3 Ne. 23:4, 9; 3 Ne. 24:1; 3 Ne. 26:2, 15; 3 Ne. 27:2, 7, 9-10, 13-17, 26, 28, 30; 3 Ne. 28:1, 4, 7-11, 30, 40; 3 Ne. 29:1.

[88] E.g., 2 Nephi 25:16; 2 Ne. 31:7-21; 2 Ne. 32:9; 2 Ne. 33:12; Jacob 4:5, Enos 1:27; Mosiah 2:19, 34; Mos. 15:7; Alma 11:35, 44, Alm. 13:9; Helaman 5:11; Mormon 7:5; Morm. 9:37; Ether 4:14-15; Eth. 12:32, 34, 37; Moroni 2:2; Moro. 3:2; Moro. 4:2-3; Moro. 5:2; Moro. 7:2, 48; Moro. 8:3; Moro. 9:26; Moro. 10:4. All of these passages clearly distinguish Jesus Christ and His Father as individual Beings or Personages. There are also numerous other verses throughout the Book of Mormon which could be argued to imply the same distinction. These lists of examples are extensive, but not necessarily exhaustive.

But, He was not just the Son of God; He was also our Father in the Spirit, and as Seth our Father, the Father of the Elect Seed in the flesh. So He's the Father and the Son.

"I am the Father and the Son," and, "in me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters." In the Millennium, all the worthy will be brought into His Family, and as of the time he was Seth, all the Elect Seed were born in His line. Okay, so [continuing to read]:

> "And never have I showed myself unto man whom I have created…
>
> *[comment by Fred: So, He now says that He created man, and this is Jesus Christ {speaking}.]*
>
> … for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image."[89]

Just like it says in Moses [2:27], and [the Book of] Moses was written a year after this was written [i.e., in late 1830]:

> "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit…"[90]

He flat-out says that He created us after the body of His Spirit in His own image. And it is explained beautifully in Moses [2:26-27], that God created us through His Son, who was His Firstborn in the Spirit.

> "… and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.
>
> And now, as I, Moroni, said I could not make a full account of these things which are written therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites."[91]

Okay, so there is a doctrine in the Book of Mormon. It does not contradict the Adam-God doctrine; it does not contradict the teachings of Joseph Smith, but Joseph died before he could ever [fully] reveal this stuff to the Saints,[92] but it is written in his revelations and in the Book of Mormon in many places.

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[89] Ether 3:15

[90] Ether 3:16

[91] Ether 3:16-17

[92] Joseph Smith voiced such concern many times near the end of his life, e.g.: "It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind." Another time, he lamented: "There has been a great difficulty in getting anything into the heads of" (cont'd on next page)

And it is also written in the New Testament, even if it has been obscured, and if you study through these passages where the words "all things" show up in the New Testament, you will see it.

Okay, now one thing I was going to read also was from 1 Corinthians 8:5:

> "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
>
> *[comment by Fred: So here, Paul acknowledges there's more than one God,*[93] *but then he says:]*
>
> But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."[94]

There is that "all things" again. Let me read that again… [reads the verse again]

Alright, and if it wasn't there [i.e., the obfuscation of the text], it would say "of whom are all spirits, and we in him; and one Lord Jesus Christ, by whom are all spirits, and we by him."

So, we have come not only through God the Father in the Spirit but [also] through Jesus Christ. And the words "all things" occurs in many other places in the New Testament.

Anyway, I hope that you'll take this in, understand it, and love it, and hug it to your bosoms, because it's beautiful and what it does [is] enlarge upon what the Life of Christ [is], and what He has done for us. And it shows the Adam-God doctrine to be true on a whole new level that is utterly beautiful, and it completely complements the teachings of President [Brigham] Young, even though he never taught that Christ [was the Father of Spirits under God the Father], [or that] spirits beget spirits, yet it still fits into his teachings beautifully. And again I say this in the name of the Lord Jesus Christ, Amen.

Addendum:

For additional material on this topic and related topics, please see the accompanying document: "Adam-God in the Endowment and Bible" (1973) by Fred C. Collier—Re-Transcribed.

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92 (cont'd) "this generation. It has been like splitting hemlock knots with a corn-dodger [i.e., corn bread] for a wedge, and a pumpkin for a beetle [i.e., sledgehammer]. Even the Saints are slow to understand. I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen." (*Teachings of the Prophet Joseph Smith*, pp. 296, 331)

93 See *Teachings of the Prophet Joseph Smith*, pp. 370-371

94 1 Corinthians 8:5-6; see also D&C 76:19-24 which makes a similar declaration about Christ's role as Creator and Progenitor.